

do so, also organize according to occupations:—Farmers, commercials, clergy, journalists, carpenters, masons, doctors, lawyers, and all others organize in occupational groups, according to their interests in life. Under this system, the ablest individuals rise to the top, and thus each species has the greatest possible survival value in its leadership.

We must adopt this natural, God-ordained way for our national and international government. Each group, as above illustrated, should be able to send its delegates to Parliament, just as they now do to a national or international conference, and there legislate on all matters affecting them in common, purely sectional things being left severely to the internal group organizations. Even animals will act in common, one species warning the other of a common danger, but each retaining its group government intact. This divine method would abolish our present silly and suicidal party politics, and give us a democratic aristocracy; that is to say, a government composed of the best and ablest persons in all major walks of life. All women's organizations, once they reached the quota in numbers, would automatically be able to send their delegates to Parliament, with no need to face the stupid hurly-burly of an election. It would provide, in a much simpler and more satisfactory way, all the advantages claimed for such factitious systems as proportional representation and automatically provide for referenda, recall, elective executive, and other advantages.

We actually did adopt God's form of government when we first came out of the jungle into the clearing, but we have, in the complexity of progress, got right away from our natural social foundations. So we are back in the jungle. When we adopt the system God made for us, we shall have the master key to the solution of the social problems that now baffle and break the hearts of high-minded men and women. The Natural Laws are all simple, direct, infallible, unchangeable. By obeying them we shall come to the Kingdom on Earth, and by no other way. They are of the Kingdom. "Seek ye first the Kingdom of God and His righteousness" (that is, rightness, justice), "and all these things" (material well-being) "shall be added unto you."

Yours faithfully,

Hohaia Street, Matamata, N. Z.

T. E. McMILLAN.

In the next issue the Rev Teed showed that my judgment of the sincerity of his article was not astray; moreover, that his moral courage is equal to his sincerity, for under the heading of "Permissions," he enumerated certain things that the true Christian, the man inside the fold, must set his face against, the one we are specially interested in being as follows:

"Licensed theft: All usurpation of the land as private property, and the consequent robbing of the community of the land rental values."

My view is that we must adopt God's laws *in full*, and this means the *natural* method of government as well, as shown to us in the forms of government adopted by both animals and human beings in free and natural conditions. God is the Sole Dictator, and His laws must be obeyed, every jot and tittle. Churches in general have their choice: they must throw in their weight on the side of natural (divine) justice in respect of the moral distribution of wealth according to earnings, individual and social, or they will inevitably go down into the bottomless pit along with the ruin of human justice and freedom, the rehabilitation of which can only be effected by restoring the natural living foundation, as expounded

by the natural justice movement in various countries, and in which the British Empire and the United States of America should act as beacon lights to a distracted world.

In its deepest deep, the malady is Spiritual, and the remedy must come from Spiritual sources. Here is the opportunity of the Church the world over to rejuvenate itself and set the faces of humanity Godward.

The Workman Still is Greater Than His Work

THERE must be some reason why, of all the works of God and man, human society is the only one which is apparently incomprehensible, unworkable, and unsolvable. The planets have moved in their orbits for millions of years with perfect regularity, plants and animals develop into symmetry and beauty, and individual man stands at the summit of creation, "the beauty of the world, the paragon of animals." But the greatest work of man, society, is another name for chaos.

These lords of creation, on an earth which is a storehouse of riches, and equipped with all strength and wisdom to turn these natural riches to the satisfaction of every desire, stand more helpless than a tethered animal, more helpless than the trees of the forest, and die of hunger or live in wretchedness on "charity" and doles. But this helplessness comes only with the development of society. Perhaps the reason for this chaos in society is that society has been organized upon a principle which is absurd, and therefore incomprehensible and unworkable.

As the Declaration of Independence recites, and as common sense perceives, "governments were instituted among men," that is, instituted by men. Governments are the work of men, men are the workmen, the makers of governments, and "The Workman Still is Greater than His Work."

By what distortion of human intelligence can we now build a society on the principle that government is the master, that the province of government is to direct human activity, and that human activities may be carried on only subject to the approval of government? When men create governments and then endow them with power to direct the activities of men, they have created a Frankenstein monster which can only drive men to destruction. The Sabbath was made for man, not man for the Sabbath. Governments were made by men, for the uses of men. Men were not created for governments, to be the puppets of government.

The doctrine that the work is greater than the workman, that governments were instituted to control the lives of men, is as ancient, as honorable, and as absurd, as the doctrines that the earth is flat. No man can serve two masters, and one must be supreme. Either man is

the lord of creation and government is his work and his servant, or government is supreme and men's province is only to be ruled.

Men who have turned over to government the direction of their lives can have no reasonable grounds to object to any form which that direction may take. They must willingly accept the mode of life laid down by their government, whether it be fascist, communistic, or nazi. If government wisdom must direct the economic lives of men, how much more important that government direct men rightly in the matter of religion and in the realm of thought.

A government which has been given power to bar its citizens from the natural resources of the earth and from a place to work, a government which, in consequence, must either watch its citizens starve, or institute a system which directs every act of employer and employee, must end in a totalitarian state which controls the thought and the religion of its "subjects."

The justification for government interference with personal freedom is the helplessness of the poor, and the poor are helpless because government has sanctioned the appropriation and the control of the earth's resources by individuals. Populations are barred from any chance to employ their labor, their labor is "dumped," and government can save them only by interfering with employers. This is a vicious circle which will never be broken except by throwing open the natural resources of the earth on equal terms to all. A government which would rent the lands, the patrimony of all the citizens, on equal terms to all, would collect such ample rents that it would have no occasion for taxes, and every man's earnings would be left to him in their entirety.

In a society where all men were free on equal terms to the earth's resources, and where government was barred from interference with any man's work, and above all, barred from piecing out the earth to the more successful, every man would be employed, he would employ himself or take employment where his work would produce the maximum in wealth or services, and he would exchange this maximum of wealth for the forms of wealth he desired. There is no imaginable interference of government which could increase this man's comfort and happiness; but it could put an end to his work and conduct him to the bread line.

The root of all evil in the society of men is that men, the lords of creation, have abdicated their lordship, and of government, the work of their hands, they have made a golden calf before which they fall down and worship, a Frankenstein monster which will grind them to powder. Government is absolutely necessary for the protection of human rights against the assaults of the criminal. When government goes beyond this duty and assumes control of human life, and interferes with the natural rights of men, it can produce nothing but the infinity of mischiefs we see around us.

No laws which legislators may enact will ever make human society workable; nothing but a fundamental change in the constitution of a state, restricting the duties of government to guaranteeing the complete and equal freedom of all men, and prohibiting interference by government with the natural rights of any man. This sounds radical, and it is. When a pyramid is standing on its point, when a tree is planted with its roots upward, nothing less radical than a complete reversal will restore them to their normal functions. When men have been reduced to the status of cogwheels in a tractor, when intelligent human beings have placed the direction of their lives in the care of a bodiless, soulless, mindless abstraction, the work of their hands, the inevitable chaos can never be restored to order except by a complete reversal, with every man as the sole arbiter of his destinies, and government protecting him against any interference with his freedom.

I appeal to:

Americans who see communist, nazi, fascist, and twelve other varieties of terrorism, tearing apart the Americanism we used to know.

Victims of religious, race, and class persecution.

The man out of work.

The man whose income is too low to provide decently for his family.

The high school and college graduate for whom the world has nothing to offer but the park bench.

The employer who is burdened with income taxes, capital gains taxes, and a hundred other taxes, with sit-down strikers, and with 15,000 government "regulations," until he does not know how a business can be run.

Those who would like to keep the money they make, instead of being the target for the next tax raid.

Those who believe that government could be run on business principles, paying for what it gets, and getting what it pays for.

The man who is willing to work for what he wants, rather than to live on the labor of others.

The man with a sense of fair play, willing to take his chances with a fair field and no favor.

I appeal to every man except the men who have monopolized the earth and its resources, and who make a living by keeping the world out of work.

WE CAN HAVE PROSPERITY AND PEACE WHEN
WE WANT THEM

There is no reform which can correct the evils of society so long as government stands upon the necks of men: no "back to the land," no old-age pensions, no wage and hour laws, no New Deal can correct the evils which will pour in an endless stream from the mindless, soulless abstraction, government, so long as government is given the power of direction. A government authorized to

direct will direct, it will set its own bounds to the limits of its direction, and the sky will be the limit.

Every evil from which any of the above-mentioned classes is suffering is one form of perversion of government functions, and there is not one of the evils which would not be cured automatically by the restriction of government to its function of protection, and the restoring to men of their natural rights. In the limits of this article it would be impossible to go into these manifold evils, but the writer would be glad to correspond with any one who should feel that the above claim is in error. Liberty would cure every evil of society as surely as the sun lights every nook and cranny of the earth.

The day on which these classes decide to forget their classes, and join in one universal demand for the restoration of men's natural rights and the restriction of government to its proper function, will see the end of all persecution, religious, race, and class, the end of unemployment and exploitation. It will also sound the death knell of wars, because there would be nothing for which nations could go to war. And nothing else will ever end these abominations, because an absurd system can produce nothing but abominations.

Perhaps, among the classes I have mentioned, may be found a new Moses who will lead us out of the wilderness and into the daylight of human freedom, where man will be once more the lord of creation, and government his able assistant, helping him to heights beyond "the glory that was Greece and the grandeur that was Rome."

HENRY J. FOLEY.

School Opens Monthly Forum

THROUGH the initiative of Herman Elenoff, a monthly forum was started in the Henry George School of Social Science on Sunday afternoon, February 6. The speakers at the opening session were Morris Van Veen, whose subject was "Why Labor and Capital Stagnate," and Donald MacDonald, Alaskan member of the International Highway Commission, who spoke on the problems of the engineer in a monopolized world.

The Students Room in which the forum was held was filled to its capacity of one hundred and fifty. The discussion following the talks was lively. The next forum meeting will be held on Sunday, March 5, at 3:30 P. M.

The Use of Force

IN 1756, when the French allied themselves with hostile Indians and began building forts in Western Pennsylvania, the Quakers relinquished the government of the Province of which they then had complete control. They said they could reconcile their difficulties with the Indians, but not with the land grabbers.

ERNEST O. KOOSER,

in pamphlet, *The American Form of Government*.

Some Thoughts on Organization

WHEN a truth is revealed to men and becomes a matter of conviction, the first thing that occurs to them to make their work more effective is to organize for more efficient cooperation. This is the most natural procedure to members of all faiths and convictions.

To All Save the Followers of Henry George

The leaders of the movement in the early days opposed to organization exercised a benumbing effect on the movement. This was true in a measure of Louis F. Post and Bolton Hall. Their policy was to work through existing organizations. This betrayed us into apparent support of superficial and often conflicting doctrines.

A perusal of the old time *Public*, under Mr. Louis F. Post, will reveal us now as advocates of William R. Hearst, Public Ownership of Public Utilities, the Income Tax, Three-cent Fares, etc., etc., and the amazing conglomerate of bewildering proposals.

And all because we were without a strong organization standing for what we believe in.

It was this policy, and not organization per se, that led to the impression that the movement was for sale to the highest bidder. It was this policy, and not organization, that lost to us the political self-seekers. This could not have occurred had the Henry George movement been solidly organized with a declaration of principles which permitted no such misdirection. But we left the door open for just such desertion by those who sought political preferment through these means, and we have no one to blame but ourselves.

The opposition to organization, not at all formidable at this time, springs from a misunderstanding as to the consequence of a very different policy.

Rent or Ground-Rent

IT is not necessary in order to secure equal rights to land, to make an equal division of land. All that it is necessary to do is to collect the ground-rent for the common benefit. I use the term ground-rent because the proper economic term, rent, might not be understood by those who are in the habit of using it in its common sense, which applies to the income from buildings and improvements, as well as from land. In speaking of rent or ground-rent, I, of course, mean the whole annual value of land.—HENRY GEORGE.

To make land common property by abolishing all other taxes, appropriating rent for public expenses, would be in Great Britain but a return to the ancient method—a retracing of the steps by which land once acknowledged as the common property of the whole people, has been made the private property of the few.

HENRY GEORGE, "Social Problems."